knowledged virtues, and inquire if they do not lie in this region of the soul

It is universally admitted that love or benevolence must ever be placed among the highest of the virtues; nay, some have maintained that it constitutes virtue. But in ranking it among the virtues, it is necessary to draw a distinction. Dr. Brown says, very properly, that " the analysis of love presents us with two elements—a vivid delight in the contemplation of the object of affection, and a desire of good to that object/'* Now, we do regard it as of great importance to distinguish these two elements. The one may exist, and often does exist, without the other. There is often, on the one hand, the delight in the object, the selfish delight, without the desire of good; and there may, in virtuous minds, be the desire of good to persons in whom no special delight is felt. The two, though often associated, proceed from essentially different departments of the human mind. The first is merely emotional, and, except in so far as it is used or abused by the voluntary powers, there is nothing in it virtuous or the reverse. But when there is a desire of good, a simple, disinterested desire of good, there is a more active and positive state of mind; we have mounted to the region of a higher faculty, and may find virtue, and virtue of the highest order. But there can, we maintain, be virtue in love or benevolence, only so far as it rises above mere instinctive attachment and emotional delight, and contains a positive energy of the will.

But the field of possible virtue and vice is wide as the domain of the will. Virtue may consist of other mental affections besides mere benevolence.

One of its most essential forms is justice, or a wish, a determination to do what is right, and give to all their clue. *Justitia est constans etperpetua* VOLUNTAS/WS *suum cuique tr-ibuendi,* is the definition adopted by Justinian in the opening sentence of his Institutes. This virtue certainly comes within

the depart-
ment of the will, but cannot, with any propriety, be classed under benevolence.

Virtue is in one of its highest forms, or rather in its highest form, when the will is properly exercised in reference to the Divine Being. It is something higher than mere benevolence, when thus directed towards so elevated an object. We feel that

* Locke. 69.